THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness*" (I. CHRON. 16: 29).

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REMINISCENCES AND TESTIMONY OF PARLEY P. PRATT.

A DISCOURSE BY ELDER PARLEY P. PRATT, DELIVERED IN THE BOWERY, SALT LAKE CITY, SUNDAY, SEPTEMBER 7TH, 1856.

(*Concluded from page 677.*)

I am now about to start to the States, to preach the gospel of Jesus Christ, and bear testimony of those things which I most assuredly do know; for this is my calling. I have desired, after travelling for twenty-five or twenty-six years, mostly abroad, to stay at home and minister among the people of God, and take care of my family; but God's will be done, and not mine. If it is the will of God that I should spend my days in proclaiming this gospel and bearing testimony of these things, I shall think myself highly privileged and honored. And when the Spirit of God is upon me, I think it matters but very little what I suffer, what I sacrifice—whether I secure the honor or dishonor of men, or where I die, if it so be that I can keep the faith, fight the good fight, and finish my course with joy.

I have all eternity before me, in which to enjoy myself; and though I am a stranger and a pilgrim on this earth, and whether I be rich or poor, or live long or short, I shall yet plant gardens and eat the fruit of them, plant vineyards and drink the wine thereof, build houses and inhabit them, and, as one of the elect of God, shall long enjoy the works of my hands. All this shall I do, though worms eat the body that I now have.

There are many who consider the times to be hard, and the sufferings to be endured so great that they feel to withdraw from this people. Some say they have no faith in the Book of Mormon. A word for those. I do not believe that they have read that

book; or, if they have, I do not believe that they have read it humbly, attentively, prayerfully, and under a good influence. I do not think they were counted honest, or that they had a heart that had place for the Spirit of God. If they were at all acquainted with that influence, or had it in them, they would not only believe it, but they would know that it was true. They would not only know and acknowledge it by the Holy Ghost, but they would know it naturally, just as we know that a man is a prophet, when the thing which he predicts comes to pass.

Twenty-six years ago, that book was published in English, and within those years have been progressively fulfilled many plain and definite predictions that are therein recorded, insomuch that a professed infidel, one who had not before believed in Jesus Christ, nor in the Bible, may easily comprehend that the things predicted in the Book of Mormon, many of them, have demonstrated themselves by their plain, literal, simple fulfilment. I will mention one thing among a thousand. When that book was printed in English, an ancient prophecy in it stated that it should come to the knowledge of the Gentiles in the latter day, at a time when the blood of the Saints would cry from the ground because of secret murders, and the works of darkness, and wicked combinations. And not only the blood of saints, but the blood of husbands and fathers should cry from the ground for vengeance on the workers of iniquity, and the cries of widows and orphans would come up before God, against those that committed those crimes.

When that book was translated by Joseph Smith, and published in English, we were living in a constitutional Government, the laws of which guaranteed liberty of conscience to every man in his religious belief. It was at a time when no man had been seriously injured because of his belief; and it was as incredible and unlooked for that a saint would be slain for his religion, as that the Government would be broken up; and nobody believed that it would be broken up; for the principles of truth had ruled, guaranteeing liberty and protection to all parties. No man had been persecuted to death for his religion, under the effectual working of that Constitution. Hence, I want those persons who have not faith in the Book of Mormon, to tell how Joseph Smith could think of such things; and if the ancient Prophet did not foretell these things, Joseph Smith did.

How came he to tell that the people of his father's house would suffer? Or that husbands and fathers, widows and orphans would send up their cry for vengeance on the wicked of our day? You that do not believe in the Book of Mormon, I want you to account for that prediction. It is plain and simple. I read it in 1830, and no man had then suffered a violent death for his religion in this generation in our nation.

Now, then, imagine yourselves living in the United States

twenty-eight years ago, and causing to be printed such a production as the Book of Mormon, and I want to know how you would know of any such thing as is there predicted? I say there was no probability that it would be fulfilled; but yet I say that it has been very remarkably fulfilled, so that every public minister and officer knows that it has been fulfilled, and that the Union is trembling and being threatened, and our right to law and protection being questioned.

The blood of innocence cries for vengeance, because its enemies have not administered justice. They have not carried out the constitutional guarantees, but have suffered innocent blood to flow. They have not administered justice nor law in the case, but have allowed wholesale murderers to run at large in Missouri and Illinois. And many of the people and of their rulers have consented to the shedding of that innocent blood, and the result is that the cries of widows and orphans ascend to God. I wish those who do not believe the Book of Mormon to tell me by what power or foreknowledge that prediction was published in 1830.

I used to read an epistle which stated that if the Gentiles should reject the fulness of the gospel contained in the Book of Mormon, and become filled with all manner of iniquity and murders, priestcraft, whoredom and lying, the Lord would take the fulness of His gospel from among them, and send it into the midst of the remnant of Israel. What have we been doing these ten years past? Ten years ago, a good portion of this people lived in the old settled States, and they were in so many places that a man had to dodge, or hide somewhere, to keep from hearing the fulness of the gospel. It was preached in their cities, at their capital, in their villages, in town and in country, in the groves and in the court-houses; and thousands upon thousands in the United States flocked to hear the fulness of the gospel, which was preached everywhere.

How is it now? With the exception of a few, who are on missions or on business there, a man might travel from Maine to Louisiana, and scarcely have a chance to hear the fulness of the gospel; and if he wished to hear the gospel, he would have to come here. Thus we see the literal fulfilment of that prediction. I read it in 1830, and used to wonder how it would be fulfilled. But notwithstanding the jealousy that existed in the United States in regard to this people, the Book of Mormon was so common and preached so extensively, that some of them, right in their wickedness, Herod-like, happened to discover the prediction in regard to the fulness of the gospel's coming to the remnants of Joseph, and happened to understand it in part.

So Herod, in his wickedness, when he heard of the rejoicing of the Jews, and that their Messiah was born, when the wise men read the prophecies to him, believed those prophecies and tried to hinder their fulfilment. For that purpose he issued an order to murder all the young children of Bethlehem of two years old and

under. He must have believed the prophecy, or he would never have undertaken to hinder its fulfilment.

In like manner, the people in the United States were afraid that "Mormonism" was true, and in their sins they partly believed it; wherefore the proclamations for murders, and for banishment, for mobbings and plunderings, with a view to hinder its accomplishing what was predicted it would, and to prevent the fulfilment of prophecy. Were you to ask them the reason for all this, their truthful reply must be, "We were afraid that the 'Mormons' would fulfil a prediction of the Prophets, and carry the gospel to the remnants of Joseph." They considered that, Herod-like, to be treasonable. Some have wondered that a king's being born in Bethelem should be treason, not understanding that the kingdom of God meant an eternal kingdom. And in speaking of the United States and "Mormonism," they said, "If the fulness of the gospel should be preached to the remnants of Joseph, it would be awful," and tried to prevent its being so, but failed in the attempt.

Myself, Oliver Cowdery, and others, crossed the Missouri line, into what is now called Kansas, and preached the gospel to the Delaware Indians. We presented them with the Book of Mormon, and left a copy or two with those that could read it and interpret it to others. At that time "Mormonism" had not been heard of any farther west of Ohio than we carried the news, and lyings and misrepresentations concerning it had not preceded us. But there were sectarian missionaries on the frontiers, Methodists, Baptists, etc., striving to gain a foothold among the Indians; and they all joined against us. Such was the envy and jealousy of the spirit in them, they knew not why, that we were ordered out of the Indian country, on penalty of having the Militia take us out.

In Missouri the saints were watched like thieves, and, when we became more and more known among the people, were mobbed and plundered again and again, till eventually we were driven into Illinois.

At those times, I used to wonder how that prophecy would be fulfilled, contained in the Book of Mormon, which reads, "If the Gentiles reject the fulness of my gospel, and are full of all manner of evil and wickedness, I will bring the fulness of my gospel out from among them, and will establish it in the midst of the remnants of Joseph." I watched it for years, looking for it to be fulfilled, and marvelled. But we were again mobbed, and they continued to mob us for eight or ten years, thus helping us to fulfil that very prophecy. They were made the instruments to annoy us, till we could have no peace without leaving them and coming out here into the wilderness.

We loved home so well, and our houses, and temples, and farms, that we would not willingly leave and accomplish the work laid upon us; therefore we were made to be willing—made to do what we were pleaded with to do before. You know that an ancient

prophet said, "My people shall be willing in the day of my power." Here we are; and just as sure as the things in the Book of Mormon have been progressively fulfilling until now, and as sure as all the powers of the saints, and of their enemies have tended to that point, just as sure will every remaining item be fulfilled in its time and in its place.

Again, the man that believes "Mormonism," believes in the gathering of the people of God, and in the keys of the Priesthood and Apostleship, and that through those keys the people are to be built up, preserved, sanctified, and prepared for the coming of the Lord. Let me ask many that have been gathered through the instrumentality of those keys, do you believe that to scatter again is disobeying them? No, many of you do not.

Some folks think that "Mormonism" is a certain set of doctrines found in the books, together with certain ordinances, and think that one is a saint if he credits those doctrines and those ordinances. Suppose an island peopled by persons who by some providence had the Book of Mormon and the Bible, or either of those books, but no Priesthood. They are not members of the Church, even though they be most strictly honest. They may have read the sacred records and believed them, all the principles contained therein, and desired to serve God; but the question is, could they obey the gospel of which they read in those books, organize themselves into the Church of Christ, and be governed by the principles of the kingdom of God, and be accepted of God as His Church? I say they could not.

What could they do? They could believe in Jesus Christ, and pray to the Father in His name, and observe His moral precepts. But to obey the ordinances of God—to become His Church and kingdom, is something which they could not do, unless their prayers of faith prevailed upon the Almighty to in some manner bless them with the Priesthood. Otherwise, all they could do would be to rejoice in the truth, worship God, obey His moral precepts, and wait for some messenger to come and organize them; and if they were obliged to live without the Priesthood, they would have to receive its ministrations in the next world.

In what manner was the Priesthood restored to this earth in our day? Angels ministered from heaven—men who had died holding the Priesthood of the Son of God, and revealed the Book of Mormon, and conferred the Priesthood upon our first apostles, Joseph Smith and Oliver Cowdery. When they were baptized by the command of the angel, had received the Holy Ghost by the laying on of hands, and been ordained according to the command, they continued to receive commandments, from time to time, to ordain other apostles, and other elders.

In the year 1835, in Kirtland, Ohio, they ordained our President, Brigham Young, also Heber C. Kimball, your servant that is now addressing you, and many others by the word of the Lord. Thus

our President and others received the keys of the Apostleship, and we magnified it until Joseph's death, when two of his Quorum of Three went behind the veil, and the third, Sidney Rigdon, who had got in the background, became an apostate. The First Presidency was re-organized, under the authority proceeding from the Almighty through Joseph Smith, in the persons of Brigham Young, Heber C. Kimball, and Willard Richards; and they, by virtue of the keys lawfully in their possession, filled up the vacancies in the Quorum of the Twelve, and also the vacancy made in their Quorum by the death of our beloved brother, Willard Richards.

Had we undertaken president-making in this Church simply by our uninspired notions, Brigham Young held more keys than all our votes put together; and had we voted against him, we would have voted ourselves out of the kingdom of God. He and those that stood by him would have held the keys of the Priesthood, as they have and do, and would have built up the kingdom, while those who opposed them would have been like salt that had lost its savour. It was not in our power to manufacture this Presidency, but only to uphold and cleave to it; and blessed are we, inasmuch as we have done this thing.

These keys came from Joseph Smith, who received them from Peter, James, and John, who received them from the risen Jesus, the Redeemer of men. If we hearken to these keys, we shall be saved and inherit celestial glory and exaltation; if we do not, we shall be damned, and fall short of all the blessings promised to the saved.

Such is my faith; this is my knowledge, this is my testimony, and these are my feelings and real sentiments. God being my helper, giving me His Spirit, and counting me worthy to abide in His kingdom, I mean to continue to the end in upholding those keys, and, by my prayers and work, to stand by them and live in obedience to them, as long as I live on the earth. If I abide in the vine, I will have strength, by the power of the Holy Ghost, to magnify my calling, and to inherit a crown of celestial glory; if I do not, then I will fall, and I had almost said, become like another man: but not so; for then I will only be fit to be cast out and trodden under foot, like salt that has lost its savour.

I crave the privilege of remaining within this kingdom; and I ask for your prayers, your blessings, your faith, and your assistance, as a people, and for the assistance and watchcare of the angels of God, and for the blessings of my brethren that preside over me. I crave these things, and the privilege of serving God unto the end.

If I go forth and testify of the truth of the Book of Mormon and of Joseph Smith as aProphet, a Revelator, and an Apostle of the living God; also of Brigham Young, Heber C. Kimball, Jedediah M. Grant, and the rest of my brethren that hold the keys of this

kingdom; and call upon the people to repent and forsake their follies, their priestcraft, their adulteries, and their errors, and to obey the gospel under the hands of the elders sent out by these men; and tell them to gather together and obey those ministers of Christ as long as they live, and then obey their successors in office; if I do all this, and live faithful, and set a good example, it will be the gospel of Jesus Christ and the power of God unto all that receive it. If I do not do this, it will not be the gospel, but it will be something else. It is appointed unto all men, whenever this Priesthood is on the earth and comes within their reach, to repent and be baptized under the hands of this Priesthood, in the name of Jesus Christ, and to receive the Holy Spirit by the laying on of hands by the servants of God, and to break off from their sins and bring forth fruits of righteousness. If they do this, and endure to the end, they will be saved; but if they do not, they will be damned.

May God bless you all, in the name of Jesus Christ. Amen.

HARVEST FESTIVAL.

A VERY successful harvest festival was held by the Carlisle branch (Newcastle conference), on Sunday, October 15th, 1916. There was a very generous response to the appeal for fruit and flowers. These, together with some eggs, were handed over to one of the local military hospitals, for the use of the wounded soldiers. As there are no elders in the branch, the sisters conducted the evening meeting as a testimony meeting. The following acknowledgement of the donations has been received:

Murrell Hill Hospital,
Carlisle, October 16th, 1916.

Dear Madam,

I am obliged to your Church for your kind gift of flowers, fruit, and eggs, for the use of the wounded soldiers in our hospital, on whose behalf I have to thank you very much indeed.

I am, yours very truly,
MARGARET B. BROWN,
Commandant 8th Cumberland V.A.D.

WINIFRED W. BURNS, Branch Clerk.

IN many churches the minister is regarded as no more than a person whom the rest of the members of a certain religious community choose to appoint and pay to do what they themselves have not time to do, namely, look after church affairs and see that they are properly administered. He is to make the church go as they make their business go.—From *A Spiritual Pilgrimage*, by REV. R. J. CAMPBELL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 2, 1916.

EDITORIAL.

THE LITTLE FOXES THAT SPOIL THE VINES.

In Palestine, in ancient times, those who owned a vineyard employed men to watch over it, by night as well as day, lest the tender vines should be destroyed, or the fruit devoured by animals. There was a song popular among vineyard-watchers at the time of Solomon. We know this from the Song, or, rather, collection of songs, that bears his name. When Solomon, standing outside the chamber, behind the latticed window at which his beloved bride was listening, asked her to let him hear her voice, she answered by singing a fragment of that song of the vineyard-watchers, and that fragment has been preserved (Song of Solomon 2: 15). It runs thus:

> "Take us the foxes,
> The little foxes, that spoil the vines:
> For our vines have tender grapes."

Solomon had perhaps heard her sing that song before, for she had a vineyard of her own (8: 12) and was, no doubt, familiar with the watchmen's favorite ditties, sung to the soft harmonies of the lute, or the plaintive sound of the oriental flute.

There was, perhaps, also, in these lines of the song a gentle reminder to Solomon that the time was not proper, then, to see her countenance and hear her voice, as they had not yet had the seal of heaven affixed to their sweet compact. From a figurative point of view she was the vineyard. The vines were as yet tender, and easily injured. If they would make sure of enjoyment to the fullest extent of the indescribable happiness that springs from a chaste and pure union of man and woman in a home sanctified by the presence of the Holy Spirit, they must of necessity watch over the vineyard while the vines were still young and tender, lest the foxes, the destructive, unbridled desires, should enter and prey upon them. There is in this a thought applicable to our own time. Why are there so many unhappy homes? Why so many divorces? Why are there so few ideal hearthstones upon which the heaven-born flames burn clear and bright? Because the tender vines have not been safeguarded from the beginning. When the wild beasts of lust have sunk their deadly fangs in most of the vines, and ruthlessly crushed the fragrant blossoms, there are but few buds left to ripen and mellow into sweet fruit.

There is another thought to which attention may be called. It is this. that the "little foxes" are just as destructive as the big ones. If the happiness of the home is to be safeguarded; if unity and brotherly love are to be preserved in the Church, the small enemies must be exterminated, as well as those who appear more formidable.

Our age, with its recent discoveries as a result of medical research, can appreciate that truth fully. For it is now known that small insects, and still smaller microbes, are more dangerous than the ferocious beasts of the jungle. It is known that mosquitoes, flies, and fleas kill more people than do the tigers and snakes. The seemingly insignificant enemies are the most deadly of all.

The immortal Major Read, and his little band of brave experimenters, slept in dead men's beds, reeking with the horrors of yellow fever. They were perfectly safe. Elsewhere in the same hospital, in the cleanest and whitest beds, lay other men, who were visited by the mosquito which had first called upon a yellow fever patient. The mosquito gave them yellow fever. The flies carry far more important packages than the mailman, because upon their feet are invisible tuberculosis germs, brought in from the street gutters and put in your baby's milk, and typhoid placed upon your own bread and butter. And the flea! We shudder when the newspapers report that tigers kill a thousand people in India in one year. But some years the fleas have killed three hundred people in Bombay alone. They have conveyed the bubonic plague to thousands of homes in a few days. It is not the tiger or the cobra, but the flea that is the menace to the people of plague-infested areas of the earth. Says a writer in the *Public Ledger*, Philadelphia:

"The big things to-day were the little things yesterday. The little things to-morrow are the big things to-day. On a yesterday not long ago the fly was a household pest. It was a trivial little nothing. To-day the fly is a monster, slaying thousands of human beings in a summer. Yesterday the mosquito was only a joke. To-day it has risen to the magnitude of the prime menace of the tropics. This innocent of yesterday we now know carries malaria and yellow fever in his pouch of death. Who in India yesterday dreamed that fleas killed ten, yes, fifty times as many people in that mysterious land every year as did the dreadful Bengal tiger? But to-day India knows that the flea riding upon the back of a rat brings certain death to countless homes in the guise of bubonic plague. Three tiny creatures, the fly, the mosquito, and the flea, for centuries waged Verdun battles against the human race, and the human race didn't know until to-day!"

It is the same in the spiritual domain. If we want to live happily and enjoy the Holy Spirit to the fullest extent, we must take care of the *little* things that militate against the soul. A word is but a small matter, but if it carries with it the microbe of unkindli-

ness, no one can tell what effect that poison may have. On the other hand, a kind word does not cost very much of an effort, if the heart is filled with brotherly love, as it ought to be; but it is often a "power of God unto salvation." A kind act may be insignificant in itself, and yet fraught with far-reaching consequences. Social gossip, so common in our day, may be thought very little of, and yet by it a branch of the Church may be broken up, and immortal souls receive irreparable injuries.

Let us carefully watch against the first beginnings and occasions of evil. The first rising of sinful thoughts and desires, the small and, apparently, trifling departures from truth, the beginning of conduct that conforms to life in the world—all these are the little foxes that are easily overcome; when they have become established habits, rooted in our character, they are more difficult to get rid of. So, whatever is a hindrance to us in that which is good, let us put it away. Keep the foxes, the little foxes, out of the vineyard.

J. M. S.

MINUTES OF NORWICH CONFERENCE.

THE Norwich semi-annual conference was held at 3 Westlegate Street, Norwich, October 22nd, 1916. President George F. Richards, of the European mission, President Francis M. Skinner and three traveling elders of the Norwich conference were in attendance.

The morning session commenced at 10:30 by singing, "When the rosy light of morning." Prayer was offered by Elder H. A. Alexander. Singing the Sacrament hymn, "'Tis sweet to sing the matchless love." The Sacrament gem was led by Superintendent George E. Southgate, after which the Sacrament was administered by Priests Sidney Peek and William Carey. An organ solo, "Do not forsake me, Lord," was rendered, by Organist Lizzie Elvin, during the passing of the Sacrament. The concert recitation, Matt. 22: 37-40, was led by First Assistant Superintendent Rachel Carey.

President Francis M. Skinner extended a hearty welcome to alll and expressed his pleasure at seeing so many present to enjoy the Spirit of the Lord, which he prayed would be in our midst throughout the conference.

The song, "Angry words," was rendered by the Primary and Intermediate classes of the Norwich branch Sunday School. Hilda Dawson, of the same Sunday School, recited.

Elder Orial L. Anderson expressed his thankfulness for having the privilege of being a messenger of glad tidings of great joy to the world. He said he was proud of the name Latter-day Saint. The atonement of Jesus Christ is an example of love, devotion, and sacrifice. Following this example, we develop and grow, and open our hearts to all truth. "Love thy neighbor as thyself," and

"give to the world the best you have, and the best will return to you."

Elder State England bore his testimony, and asked for the blessings of the Lord to attend us in our conference.

President George F. Richards occupied the remaining time. He said there is no other name under heaven than that of Jesus Christ, whereby a man can gain salvation. Christ was chosen as the Savior before the foundation of the world. The Sacrament constitutes the emblems of His flesh and blood. Sacrifice preceded the Sacrament, and was for the same purpose. At the coming of the Savior he gave a higher law than that which obtained among the Israelites, the spirit of which was to "return good for evil," and which did away with the lesser law, the spirit of which was an eye for an eye, and a tooth for a tooth. Latter-day Saints should meet together often, and partake of the Sacrament worthily. "He that eateth and drinketh unworthily, eateth and drinketh damnation to his own soul; but he that eateth and drinketh worthily, eateth and drinketh of the Spirit of God unto life eternal." Mental suffering may be greater than physical suffering. The Savior suffered mentally as well as physically, and this because of the wickedness and abominations of His people. Man possesses the attributes of God; hence we are gods in embryo. He is commanded to develop these attributes, and become perfect. Our former knowledge was taken from us for a wise purpose. The Savior's love for us is the perfect love of God. The climax of the Savior's suffering was reached when He died upon the cross of a broken heart because of the wrongdoings of His people. Always partake of the Sacrament worthily, remembering what the Savior suffered for us, and gain the approbation of our Father in heaven.

A solo, "A beautiful prayer," was sung by Florence Elvin.

After the closing song, "Sing we now at parting," the benediction was pronounced by Elder Robert Foulger.

There were eighty-four persons present.

The afternoon session commenced at 2 o'clock by the choir and congregation singing, "God of our fathers we come unto Thee." Prayer was offered by Elder George E. Southgate. The choir sang, "Hark! Ten thousand thousand voices."

President Francis M. Skinner presented the names of the general and local authorities of the Church. He also presented the names of twenty-two lady missionaries, who were unanimously sustained.

A duet, "Sometime we'll understand," was rendered by Lizzie Elvin and Sidney Peek.

Brother H. A. Alexander was the first speaker. He said the Lord is merciful. "There are none righteous, no, not one." The gospel of Jesus Christ is just as unpopular, in the twentieth century, as it was when the Savior was upon the earth. God was merciful and kind in restoring the gospel to us in these days. The

speaker said we should live the gospel at all times, and be faithful in the discharge of every duty.

Choir and congregation sang, "Come, O thou King of kings."

Elder William D. Lewis said the servant is not greater than the master. It requires sacrifice to be a Latter-day Saint. He told of the low and degraded condition of the American Indians, caused through their disobedience, and showed how the coming forth of the Book of Mormon and their traditions coincided. The Apostle Peter and the Prophet Joseph Smith gave the same answer to the question, "Men and brethren, what shall we do to be saved?" namely: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"God moves in a mysterious way, His wonders to perform," was sung by the choir and congregation.

President George F. Richards read Matt. 22: 37-40, "Thou shalt love the Lord thy God with all thy soul," etc. The Lord said: "If ye love me, ye will keep my commandments." Things earthly are typical of things heavenly. We should love our fellowmen, and forgive them their trespasses, that our heavenly Father may forgive us our trespasses. The lady missionaries should not get discouraged if they meet with rebuffs in their work. This is a time of searching and gleaning. We never know what will be the result of giving away a tract, or having a gospel conversation. Every successful missionary must have love for his associates and fellowmen. We should be responsive to all calls of duty, and not become lukewarm, lest we, like the Laodiceans, be spewed out of the mouth of God. The saints must prepare themselves to carry on the work of the Master, which means sacrifice; but "sacrifice brings forth the blessings of heaven."

The meeting closed by the choir and congregation singing, "O my Father." The benediction was pronounced by Elder State England.

There were ninety persons present.

A meeting was held at 4 p.m., at which the presidencies of the Norwich and Lowestoft branches, and twenty-two lady missionaries, were set apart by President George F. Richards, President Francis M. Skinner, and Elder William D. Lewis.

The evening session commenced at 6 p.m. by the choir and congregation singing, "Come, come, ye saints." Prayer was offered by Elder Orial L. Anderson.

An anthem, "When the earth in bondage long had lain," was rendered by the choir.

President Francis M. Skinner was the first speaker. He felt that the conference had been a success. He compared the conditions of the world to-day with the conditions predicted by the ancient prophets. They foretold that the gospel would be taken from the earth. Isaiah said they would change the ordinances, and break

the everlasting covenant. The divines of the world to-day "have a form of godliness, but deny the power thereof." "Disciples of Christ," President Skinner said, "would be persecuted for His name's sake." It is by the Spirit of God that we understand the things of God; hence the world cannot understand the Scriptures. Malachi's prophecy concerning the coming of Elijah, and the restoration of the gospel, has been fulfilled. He then reported that the condition of the conference was better than it was a year ago. The work of the Lord is progressing in this part of the vineyard.

The choir sang the hymn, "Dear to the heart of the Shepherd."

President George F. Richards gave an account of the Prophet Joseph Smith's boyhood; how he had prayed for light and divine guidance, and had received it. It was natural that Satan should try to destroy Joseph at the outset of his ministry, and thwart the plans the Savior made for the salvation of the souls of men. He has tried to do the latter since his expulsion from heaven. God showed to Abraham certain noble intelligencies who were to be His rulers, and we believe that Joseph Smith was one of them, chosen a prophet before he was born, even as was Jeremiah. The Prophet, at the time of this first heavenly manifestation, was forbidden to join any of the churches, as their creeds were an abomination in the sight of God. God knew the end from the beginning, and predicted, through His prophets, what would later come to pass. These prophecies have been fulfilled. A universal apostasy has occurred. They have transgressed the laws, changed the ordinances, and broken the everlasting covenant. The ordinance of baptism is one that has been changed. Peter told the people to "Repent and be baptized, that they might receive the Holy Ghost." Where, to-day, would you receive such an answer to the same interrogatory? No man can say that Jesus is the Christ, save it be by the Holy Ghost. The world is looking for the second coming of the Son of God. Paul said (II. Thess. 2: 3, 4) there must first be a falling away. Jesus shall be retained in the heavens until the restitution of all things. The gospel ordinances must be administered by those having authority. Authority must be conferred in order. There has been a universal apostasy from the primitive Church. The world, in the year 1820, believed in a God without body, parts, or passions. The Prophet Joseph saw in his vision that God the Father and His Son, Jesus Christ, were exalted and glorified men. It is an offense, and an abomination in the sight of God, for men to believe in and teach for doctrine that which is not true, for God is a God of truth. John the Baptist conferred the Aaronic priesthood upon Joseph Smith and Oliver Cowdery. Then came Peter, James, and John, and conferred upon them the holy Melchizedek priesthood. The Prophet was given the keys to build up the kingdom of God on earth, and administer in all the ordinances of the gospel. The testimonies of

the three, and of the eight witnesses bear record of the divinity of the Book of Mormon, and the truth of the gospel. Condemnation will rest upon those who reject their testimonies.

The conference was brought to a close by the choir and congregation singing, "Praise God from whom all blessings flow." The benediction was pronounced by Elder William D. Lewis.

There were eighty-three persons present.

On Saturday evening, October 21st, a special Priesthood meeting was held, at which reports of the different branches were given by their presiding elders. President Richards instructed the brethren in regard to their duties, both as officers and members of the Church, and encouraged them to faithfulness.

ORIAL L. ANDERSON, Clerk of Conference.

A TESTIMONY FROM THE FRONT.

THE *Star* is in receipt of the following letter from one of our brethren "Somewhere in France":

"I rejoice in the work of the Lord. I never forget His goodness to me while in a strange land, and I am thankful that the Lord has helped me so far, both in the trenches and out. I thank God that I knew the gospel to be true before coming out here. I cannot find anything better than the great latter-day gospel, which was taught by Christ and His apostles. Many of the people of to-day will say, We have the truth. They may have some, but they have not all. In the first place, do they have the love which Jesus Christ taught? If they did, they would love even their enemies. This is hard; but it is a commandment we must live up to before we can gain eternal salvation. If we hate one another, how can we claim to be followers of Christ?

"I thank God my love is not for war alone. I love those whom I am fighting against, although I was wounded by one of them. I bear them no malice. I am here to obey the call of my country, which I love, for I pray that I may do my duty. I never forget the Church to which I belong. May I never forget what the Lord wants me to do. I thank God that I am a Latter-day Saint, or a so-called 'Mormon.' I am proud of the name I bear, for my testimony has grown stronger in the work of the Lord. I have learned to realize what home is, and what the people of the world are doing. May God forgive them, for they know not what they do.

"I thank God for the many blessings that I have received, for I know that Joseph Smith was a true prophet of God, and that Jesus Christ was the Son of the living God. I know, also, that the Church of Jesus Christ of Latter-day Saints is built upon the Rock, and that the gates of hell cannot prevail against it. Those that

live according to the Bible and the Book of Mormon will be blessed for it. I pray that I may be kept faithful to the end.

"I am,

"Your brother in the gospel,

"PRIVATE JOHN HENRY MOORE.

"A member of the Batley branch of the Leeds conference."

TO LUCIFER.

Ah, Lucifer! You thought to work strong ill
With God's great plan in placing man on earth;
With God Himself and all that with Him dwell,
The spirit beings privileged to come
To earth in bodies, thus becoming souls,
And chose to tempt the unsuspecting heart
Of all-confiding and sweet-minded Eve,
Who, loving more to follow than to lead,
Proved easy prey for thy revenging will.
But he who fought against thee in the courts
Of heaven above, thy tactics knew full well;
He, Michael, here called Adam, did depart,
And glance upon the evil consequence;
That you would separate what God had joined.
"Must he now separated be from her,
The co-eternal partner of his choice,
The loving consort, she whom God had linked
To him to do the wondrous work desired,
A multiplying and replenishing?
Without a helper, comforter, and friend,
How could he thus accomplish that great end?"
So, contemplating and foreseeing all,
He condescended to a mortal law.
He wished to shield God's plan, more than to save
His own immortal soul; for it is said,
He that would lose his soul the same shall find.
Thus Adam, Michael, father of us all
Went down through death, but rose a son of God!
So thy fine plans, O Lucifer! now prove
The very chain that soon shall bind thee fast,
Supplying means whereby man may advance
By striving, learning, serving, and ascend
To glorify their God in mightiness.
For dost thou think the Father would permit
Thine haughty insolence—thy schemes of vice
To run so rife among the hearts of men,
But that he knew, by testing good and ill,
Man could progress and gain a Godhead too?

LILAINE OLVER, London Conference.

CHRONOLOGY OF THE WAR.

October 1.—Ten Zeppelins cross the East coast, between nine p.m. and midnight. One of the ships brought down in flames north of London. All the crew perished. This is the third Zeppelin brought down in a week, and the fourth in England.

October 2.—The Germans report a victory in Transylvania. The Russians report the capture of 1,600 prisoners east and south-east of Lemberg. The Rumanians cross the Danube between Rustchuk and Turtukai, threatening Mackensen's rear in the Dobrudja.

October 7.—The Rumanian troops withdraw in the Aluta Valley, the Transylvanian plain, and in the region of Sibiu-Forgaras-Terasov, to strategic positions on the Carpathian frontier. The British and French capture Le Sars.

October 9.—Five vessels torpedoed off the American coast by German submarines.

October 12.—The Italians advancing towards Trieste: 5,000 prisoners captured. The new Greek government surrenders its navy to the allies, complying with an ultimatum received.

October 16.—Allied transports land, at the quays of the Piræus, a thonsand French and Italian seamen, who occupied Mairie, the railway station of Athens and the Piræus, and the Castello Batteries. One hundred and fifty blnejackets, with two machine guns, stationed at the Mnnicipal Theater, Athens.

October 17.—The German attacks at Dorna Vatra (where a new offensive with "great forces" was begun yesterday) repulsed. It is at Dorna Vatra where the Russians and Rumanians link up, and the Germans are credited with an effort to drive a wedge between the Allies.

October 19.—A Rumanian official message reports successful attacks on the North-western front, in which nine hundred prisoners were captured.

October 23.—German dispatches report the capture of Constanza, an important Rumanian port on the Black Sea.

October 25.—German and allied forces occupy Czernavoda in Rumania. The Rnssians are pouring troops into the country. The cavalry of the Salonica army effect a junction with the Italians. The French report a brilliant victory near Verdun. Douamont fort captnred: Vanx fort menaced.

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